



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Sabbaha*¹ (said: *subhana Allah*) for Allah what (are) in the Heavens^w and the Earth^w; and He (is) The Mighty The *Hakeemo*² (infinite *hekma*³ Possessor).
2. For Him (is) the Heavens^w and the Earth's^w proprietorship; [He] quickens and [He] deadens; and He (is) on every-thing Omnipotent.
3. He (is) The First and The Last and The Apparent and The Unapparent, and He (is) by every-thing Omniscient.
4. He Who created the Heavens^w and the Earth^w in six days; afterwards *istawa*⁴ (He set Himself) over The *Arshe*⁵ (Throne of Kingship); [He] knows what transpires in the Earth^w and what egresses from it^w, and what descends from the Heaven^w and what *ya'arojo* (curvilinearly ascends) into it^w; and He (is) with you^b where wherever you^c were; and Allah by what you^z work (is) *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).
5. For Him (is) the Heavens^w and the Earth's^w proprietorship and to Allah (is to be) returned the matters.
6. [He] transpires the night in the day and [He] transpires the day in the night; and [He] (is) Omniscient by the chests' possession.
7. Let-believe you^z by Allah and His messenger; and let-expend you^z of what [He] made you^b *mustakhlafeena* (affirmable-successors/vicegerents)⁶ in it^x; so who^r

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ تُحْيِي
وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾
هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ
مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٤﴾
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾
يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي
الْأَيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾
ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا
جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا

¹ The word "sabbaha" = "سَبَّحَ" means: [he] singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around!

² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

³ See the *Lexicon* attached to this Translation for "hekma"

⁴ The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action!

⁵ The word "العرش" in the Arabic language means: سرير! المصطجع أو السرير الذي يجلس عليه. Thus, "العرش" is "سرير الملك"! See اللسان In Ayah 23 of an-Namil: "...and for her a great Arsh!" (S27; 23), clearly means the "Arsh" is the "Throne of Power and Dominion!" And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, Al-Bukhary and Muslim, Prophet (SAWS) said: "so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The Arsh! So I profoundly know not did he regained consciousness before me or he was recompensed by the Toor (Mount) swooning!" See شرح العقيدة الطحاوية

⁶ The word "مستخلفين" = "الخلفاء" = "بعد زوال هذا الغير" = "الدين يخلفون غيرهم و يقومون مقامهم, And the "س" in "مستخلفين" = affirmable, see the effect of the "س" when it is conjugated with a word in the *Lexicon* attached to this Translation! In this case making the "مستخلفين" = "owners," i.e. affirmable-successors/owners!

believed they^z of you^b and expended they^z for them (is) a big remuneration.

8. And what (is) for you^b not believe you^z by Allah while the messenger invites you^b to believe by yourⁿ Lord; while *qad* (already and affirmatively) [He] took yourⁿ *meethaqa*^x (ratified-covenant)^{x7} en (if) you^c were believers.

9. He Who *younazzelo* (iteratively-descends) on His *abde*⁸ (slave) *Aya'tent*^w (Qur'anic statements) evidents-she^{ym} to exit you^b [He] from the darknesses to the illumination; and verily Allah by you^b surely (is) *Ra'oofon*⁹ (iteratively Forbearer/Clement) *Rabeemon* (iterative mercy Giver).

10. And what (is) for you^b that-not expend you^z in Allah's path; and for Allah (is) the Heavens^w and the Earth's^w inheritance; not levels of you^c who^p [he] expended of before the *fat'he*^{x10} (opening/-overwhelming victory) and [he] mutually fought; those (have) greater rank than whom^r they^z expended from after and they^z mutually fought; and each Allah promised the Paradise^w; and Allah by what you^z work (is) Proficient.

11. Who^a (is) *tha*¹¹ (near-he-one) who^x [he] requites Allah a requital^x *hasanan* (ultimately meritorious deed) then [He] doubles it^x for him; and for him (is) a remuneration-*kareemon*¹² (bounty-giver, ennobler and of many uses/effects).

12. Day [you^s] see the he-believers and the she-believers treading¹³ (is) their illumination between their hands^w (before them) and by their right hands^w; yourⁿ *bushra*¹⁴ (pleasing-tiding) (is) today: paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (are) in it^w; *tha'leka* (afar-that-it/) ^xit^x (is) the win the great.

مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ
يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ
مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ
آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ
لَرَءُوفٌ رَحِيمٌ ﴿٩﴾

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ
وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ
لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ
قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّكَ أَعْظَمُ
دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ
وَقَتْلُوا وَكَلَّا وَعَدَدَ اللَّهُ الْحُسْنَى
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا
حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ
كَرِيمٌ ﴿١١﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بُشْرَانِ الْيَوْمِ جَنَّاتٌ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

⁷ The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

⁸ The word "abde" = "slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

⁹ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy = clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See التناج!

¹⁰ The word "فتح" means "overwhelming victory, i.e. victory, besting and rule" see الراغب!

¹¹ The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate object! It is subject to be affixed to other letters which really designate exactly its implication! For example when "هـ" is prefixed to it, it becomes "هذا" = "this!"

¹² The word "kareem" = "كريم" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction! Summarily: bounty-giver ennobler and of many uses/effects!

¹³ The word "يسعى" has several meanings, depending on the context: (1) "يسعى عدا دون الشد" i.e. strode = walking with long steps, especially in a basty or vigorous way; (2) "يسعى مشى أو مضى" i.e. treaded = walk on, over, or along, as in this context; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded! When "يسعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم" See اللسان, and الصائر!

¹⁴ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheron = إبشرا/يُبشّر/مُبشّر

13. Day say the he-hypocrites and the she-hypocrites to whom^r believed they^z: *undhorona*¹⁵ (*let-you^r: look us at/wait-for*) [*we*] acquire from yourⁿ illumination; (*had been*) said (*to them*): let-return you^z (*to*) yourⁿ hind¹⁶ then let-petition you^z (*for*) an illumination; then (*had been*) set between them by a fence for it^x a door, inside it^x in it^x (*is*) the mercy^w and its^x outside from before it^x (*is*) the torment.

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿٣٦﴾

14. They^z call them: have not [*we*] been with you^b; said they^z: *bala*¹⁷ (*certainly-not*); [and,] but you^b essayed yourⁿ selves^w and awaited you^c and suspected you^c and deceived you^c the longings until came Allah's command; and beguiled you^b by Allah the beguiler.

يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٣٧﴾

15. So today, not (*to be*) taken from you^b a ransom^w and nor from whom^r disbelieved they^z; yourⁿ abode-/lodging(*is*) The Fire^w she(*is*) yourⁿ socius¹⁸ (*worthier associate*) and wretched the destiny.

فَالْيَوْمَ لَا يُوْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوِيَّتُكُمُ النَّارُ هِيَ مَوْلَانِكُمْ وَنَسِيتُمُ الْمَصِيرَ ﴿٣٨﴾

16. Has(*it*) not *ya'aney* (*been/ became timely/ nearing/ now*) for whom^r believed they^z to *takh'sha'a*¹⁹ (*submittingly quiet*) their hearts for *thekre* (*Qur'an/ mention of*) Allah and (*for*) what descended of the right; and not be they^z like whom^r *oto* (*they^z were accorded*) the book^x of before; then protracted on them the *ama'do*²⁰ (*term-limit end*); then indurated their hearts; and many of them (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٣٩﴾

17. Let-know you^z that Allah quickens the land^w after its^w death; *qad* (*already and affirmatively*) We manifested for you^b the *Aya'te*^w (*miracles/ signs/ proofs*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^b cerebrate you^z.

أَعْلَمُوا أَنَّ اللَّهَ تَحْيِ الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٠﴾

18. Verily the *mussaddeqeena* (*he-charity-givers*) and the *mussaddeqa'te* (*she-charity-givers*) and requited they^z Allah a requital^x *hasanan* (*ultimate meritorious deed*), (*to be*) doubled for them and for them (*is*) a remuneration-*kareemon*²¹ (*bounty-giver, ennobler and of many uses/ effects*).

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿٤١﴾

¹⁵ The word “انظروننا” could mean (1) “انتظروننا”= “wait for us,” or (2) “انظروننا”= “بمعنى آخروننا”= “reprieve us!” Emmam At-Tabari says: there is no meaning in this context for “reprieve,” (3) Look at us! See البيضاوي!

¹⁶ The word “وراء” means: (1) “القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة،” (2) “القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة،” (3) “الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” So, here (2 seems to apply!

¹⁷ The word “bala”= “certainly-not” is absolutely not synonymous to “yes”= “نعم,” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

¹⁸ That is Hell is *worthier to connect with you in a relation to take the necessary action towards you and your ultimate destiny*, and “wretched the destiny”! That is because Hell “reasons,” to a certain extent, as Allah asks her: “Day We say to Hell: have you filled? And says she: is (thereof) an augmentation?” (50:30)! Thus, Hell is their “worthier guardian!”

¹⁹ The word “خشع” in “تخشع” involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. As “خشوع” denotes submission or subsiding of sight and sound as well! See اللسان! So “تخشع قلوبهم” seems to mean that their hearts subside in quietness! Hence, submittingly quiet!

²⁰ The word “الامد”= “نهاية الاجل,” i.e. the term-limit end! See اللسان!

²¹ See footnote 28 of the Introduction to this Translation! Summarily: bounty-giver, ennobler and of many uses/ effects.

19. And who^r believed they^z by Allah and His messengers, those they (are) the *sseddeqoon*²² (indeed the steadfast affirmers and ever practicers of the truth) and martyrs *enda* (by munificence of/by Rule of) their Lord; for them (is) their remuneration, and their illumination; and who^r disbelieved they^z and denied they^z by Our *Aya'te*^w (messengers and messages) those (are) the *Jahmeem's*²³ (intensely-blazing Fire^w) companions.

وَالَّذِينَ ءَامَنُوا بِاللّٰهِ وَرُسُلِهِ
أُولَٰئِكَ هُمُ الصّٰدِقُونَ
وَالشّٰهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ
وَنُورُهُمْ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

20. Let-know you^z that only the life^w (of) the world^w (is) a play and an amusement and an adornment and a mutual bragging among you^b, and a mutual multitudinousness in the possessions and the children; like a parable^x/example^x (of) a *ghaythen*²⁴ (delightful-satiating-and-reviving rain) marveled the sowers-/disbelievers its^x sprout; afterwards it^x desiccates then [you^s] see it^x *musfarran* (turning-yellow); afterwards it^x becomes debris; and in the Hereafter^w (is) a severe torment and a forgiveness^w from Allah and a gratification; and not the life^w of the world^w except a *mata'ao*²⁵ (resource for a transitory worldly delight) (of) the beguiler.

أَعْلَمُوا أَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ
وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ
أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ
فَتَرْتَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَبًا
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيٰوةُ
الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

21. Let mutually vie/compete you^z to a forgiveness^w from yourⁿ Lord and a paradise^w/garden^w, its^w *aardh*^x (width/expanse)^x (is) as the Heaven's^w and the Earth's^w *aardh*^x; (it^w had been) prepared-she^y for whom^r believed they^z by Allah and His messengers; *tha'leka* (afar-that-it/)^x (is) Allah's munificence, *youna'teybe* ([He] accords it^x) whom^p [He] wills; and Allah (is) the munificence-possessor, the great.

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا
بِاللّٰهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٢١﴾

22. Not betided [He/it^w]²⁶ of a disaster^w in the Earth^w and nor in yourⁿ selves^w except in a book from before that *nabr'a* ([We] originate/generate) it^w; verily *tha'leka* (afar-that-it/)^x (is) on Allah easy.

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِى الْأَرْضِ
وَلَا فِى أَنْفُسِكُمْ إِلَّا فِى كِتَابٍ
مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ
عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

23. *Lekayla* (so that not) grieve you^z over what (had) escaped²⁷ you^b and nor revel/rejoice you^z by what *aa'takom* (accorded you^b) Allah; and Allah loves not every swaggerer/strutter boaster/prideful.

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا
تَفْرَحُوا بِمَا ءَاتَكُمْ وَاللَّهُ لَا
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

24. Who^r they^z stint and they^z command the mankind by the stint and whoever [he] diverts, then verily Allah, He (is) The Rich The *Hameedo*²⁸ (He Who is multitudinously praised/He Who is iterative praiser).

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبَخْلِ وَمَن يَتَوَلَّ فَإِنَّ
اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

²² The word "seddeqoon" = "الصّٰدِقُونَ" means they who are indeed steadfast affirmers and practicer of the truth!

²³ The word "الجحيم" is proper noun, but it means intensely blazing fire! See الراغب!

²⁴ The word "غيث" = "المطر المنبت للكلاء و المنعش", so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture! To some linguists, "الغيث" could also means the gliding clouds that bring rain!

²⁵ The word "مَتَاع" = "mata'ao" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

²⁶ The subjective noun (i.e. فاعل) for betided (i.e. أصاب) could be "He, i.e. Allah," or "it," = "مصيبه" = disaster!

²⁷ That is it was not to betide you: "Say [you^s]: never befalls us except what wrote Allah for us!" (S 9:51)!

²⁸ The word "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser!

